

pression made is always the same. At one time we see Him alone with the twelve and at another time surrounded by the multitude in the Temple or in the street; now we see Him in scenes of joy and triumph, again in scenes of deepest humiliation and most bitter anguish; but He ever appears as a "lamb without blemish and without spot." We feel the force of His words, "Which of you convinceth Me of sin?" and the force of the words of the Apostle, "He was holy, harmless, undefiled, and separate from sinners."

This character is not only absolutely faultless, but is possessed of every virtue. It is seldom that we see opposite virtues united in a single individual. When men exhibit one virtue in a high degree they are too often defective in other virtues of a different kind. Those who are remarkable for the keenness of their intellects and the force of their characters are frequently cold and unsympathetic; while those who are naturally ardent and tender are liable to be wanting in resolution and judgment. But how different was it in the case of the Lord Jesus. The active and the passive virtues were beautifully blended together in His character. Courage and tenderness—zeal and patience—hatred of sin and love to the sinner—produce a combination of virtues in Jesus such as no other individual ever possessed. These virtues exist in such perfect equipoise that the balance of His character is never disturbed.

The inference to be drawn from the perfection of Christ's character, is well stated by Young. "Jesus Christ cannot have been merely a man. No mere man, especially under the outward conditions that environed Him, not the most venerable and gifted sage, in circumstances incomparably more favorable than His, ever rose to His moral stature; and unless all analogy and the unbroken testimony of all history are to be set aside, we must believe that Jesus was not merely man . . . Between Him and all men there must have been a separation, though there was also as certainly a community of nature; a separation not incidental and relative only, but constitutional and organic. Humanity in Him must have existed under conditions essentially distinct from those which belong to the universal humanity of the world. Incarnation, but incarnation alone, helps us to the solution of the overwhelming difficulties of the case."

The teaching of Jesus is as different from that of all others, as is His character. It is marked by perfect originality. It is seldom that we find originality among men. From our earliest years, we are subjected to a variety of influences; so that our thoughts are being constantly moulded by the thoughts of others. Shakespeare